A

Seasonable Enquiry

INTO THAT

Most Dangerous Political Principle

OF

The Kirk in Power.

VIZ.

That the Right of Dominion in the Prince,

AND

The Duty of Allegiance in his Presbyterian *Subjects,*

Are Founded upon

The PRINCE's being a Subject

Of what they call,

Christ's Kingdom of Presbytery:

OR, UPON

His Professing and Maintaining

THE

Presbyterian Religion.

By WILLIAM TISDALL, D. D.

Dublin : Printed by *E. Waters* in *Essex-street*; And are to be Sold by most of the Booksellers therein, 1713.

MAY 29 1913
HARVARD COLLEGE
MAY 29, 1913
SUBSCRIPTION FOR
ENGLISH HISTORICAL REVIEWS

THAT

By the *Principles* of *Kirk Policy*, The *Right* of *Dominion*, &c. is Founded upon the *Prince's* Profeſſing and Maintaining the *Presbyterian Religion.*

IN the late Controverſies betwixt the *Conformiſts* and *Presbyterians*, the former ſeem to have acted very Impolitickly, in that they have levell'd their whole Force againſt the Errors of the *Kirk*, in Doctrine and Worſhip, and have quite over-look'd Her Errors in Diſcipline and Policy.

By this means all their dangerous Poſitions, ſo deſtructive of our *Civil*, as well as *Eccleſiaſtical Eſtabliſhment*, lye Concealed in the *Records* of *General Aſſemblies*, never to be produced 'till the *Kirk* is in a condition to reduce her Principles to Practice, and then we may expect to have them fully Diſplay'd, and Propagated in their Congregations, Presbyteries, and Synods.

Our Modern *Advocates* for the Cauſe of *Presbytery*, have been exceeding tender in touching upon theſe Principles; and they might have been ſtill covered, 'till a proper Occaſion had called them forth, and ripened them into their natural Fruit, had not their *Teachers* and *Elders* made ſome unwary Excurſions, particularly when they affirm'd to the QUEEN in their Addreſs, *Anno* 1708. *That their untaunted Loyalty in all turns of*

Government, &c. was the natural Consequence of their known Principles.

This was what occasion'd my first search into the Ecclesiastical Policy of the *Kirk*, in a Paper, call'd, *True-Blew Presbyterian Loyalty*, &c. which produced a Second, call'd, *The Conduct of the* Dissenters *of* Ireland, *&c.* and has ended in this further enquiry into their Principles and Practices.

It is matter of no small Speculation, to consider with what View these *Addressers* in 1708 did point so directly to the *Political Principles* of the *Kirk*, which were formerly esteem'd *Impedimenta Belli.* The heavy Baggage, which She never brought into the Field, until Matters were dispos'd for a pitch'd Battle with *Monarchy* and *Episcopacy*; Principles which She had for some time committed to the Charge and Guardianship of the *Covenanters* or *Cameronians*, the forloren hope of the *Kirk-Militant*, to be Re-asum'd when ever She arrives to a competent Power; or in the Phrase of the *Kirk*, *to the possibility of performing as Circumstances concurr'd.*

Vid. Preface o the 2d Book of Dicipline.

I do not propose in this Paper, to Draw the whole Scheme of *Presbyterian Policy*, nor to Discover in what manner (according to their Political *Hypothesis*) all the subordinate *Orbs* of the State are dependent upon, and governed by the *Primum mobile* of the *Kirk*, and how her unerring Movements must rule King, Parliament, Laws, and all the inferior Planets of the Civil Government. This Subject I intend to handle at large upon another Occasion, and only Propose now (as *Prefatory* to some political Cases, which I intend to publish) to draw a Brief Sketch of the *Kirk Policy*, and to single out this *One Position*, which has never yet, as I can find, been fully Insisted upon.

There

There have been several Eminent Men, who with great Judgment have Exposed the Principles of *Presbyterian Policy*, particularly Bishop *Bancroft* in his *dangerous Positions*, and Bishop *Bramhall* in his *fair Warning*, which two Excellent Books, I do most earnestly Recommend to the Perusal of such who will not be at the pains to consult the *Acts of the General Assemblies*, where these *Principles* are Drawn in such lively Colours, that it is impossible for the most exquisite Hand to give that perfect Image of Them, which he may find there: But, since the Perusal of those *Records* cannot be expected from a common Reader, I here present him with a short Abstract of those *Positions*, taken from the best Authority, except that of the Original Acts of the *Kirk*, viz. *from the King's large Declaration.* And I must take leave to assure the Reader, that I have so far Consulted *the Acts of the General Assemblies*, which support Them, that I am able to *prove them* from the *Records* of the *Kirk*; and am ready to enter the Lists with any *Advocate* for *Presbytery* in the Nation, who will think it seasonable to Disown any of them.

A *Catalogue* of some of the *Political Principles* of the *Presbyterian Kirk*, summ'd up in the King's large *Declaration*, pag. 404. in the following Words.

The Means whereby they have Perverted Our People, and continued them in their Disobedience to Us (i.e. King *Charles* the Ist.) *and Our Laws, has been their strange and damnable* Positions, *whereby they have Empoysoned our Subjects: Some whereof We shall here declare unto you.*

THE *Parliament can make no Laws at all concerning the Church, but only Ratifie what the Church* I.

Decrees : Yet if the Assembly of the Church shall prohibit it, and Repeal that Decree of the Parliament, all the Subjects are discharged from yielding Obedience to the Act of Parliament.

II. *The Assembly leaves us no Power at all in* Ecclesiastical *Causes, which all* Reformed Churches *give their Princes, according to God's Law.*

III. *The* Assembly *is Independent, either from King, or Parliament, in Matters Ecclesiastical.*

IV. *That in all Matters Determined in an* Assembly, *the King is to receive them as the Son of the Church; and has no further Interest in them, tho' they be not Matters of Faith, but Matters of Government; and those concluded by them against Acts of Parliament, Nay, tho' they concern Secular Business, as making of Salt, changing of Markets from one Day of the Week to another,* &c.

V. *It is lawful for Subjects to make a* Covenant *and* Combination *without the King; and to Enter into a Bond of* Political Defence *against the King, and all persons whatever.*

VI. *All Sovereign Authority was* originally *in the collective Body of the People, by them conferr'd, with their own Consent, upon the Prince; and therefore if the Prince shall omit to do his Duty, he either falls from his Right, or his Right is Interrupted, until he returns to his Duty : But that in the mean time, the Sovereign* Right *and* Authority *doth return to, and remain with the People,* &c.

VII. *If the King or his Commissioner, sitting in Assembly, shall deny his Voice to any thing, which appeareth to be unjust and repugnant to the Laws; yet if that shall be concluded by most Voices of the Assembly, then the King is bound,* Jure Divino, *to see all those Conclusions obey'd by all his Subjects, and if the Counsellors and Judges shall refuse*

refuſe to do the like, they ſhall be liable to the Sentence of Excommunication; and ſo be deprived not only of their Places, but of their Eſtates.

VIII. *An Aſſembly may abrogate Acts of Parliament, and diſcharge Subjects from Obedience to them, if they any way may reflect upon Buſineſs of the Church.*

IX. *A Number of Men being the greater part of the Kingdom, becauſe they are the greater, may do any thing which they themſelves do conceive to be conducible to the Glory of God, and the good of the Church, notwithſtanding of any Laws ſtanding in force to the contrary; and that this greater part, eſpecially met in a* Repreſentative Aſſembly, *may without the Authority of us, againſt the expreſs Command of the King, and the Laws of the Kingdom, chooſe ſome few Noblemen, Gentlemen, Miniſters and Burgeſſes, who under the Name of* Committees, *or* Commiſſioners *from the* General Aſſembly, *ſhall Sit and Determine of things concerning the Church and State, as if there were neither King, Council, nor Judge in the Land.* Thus far the King in his large Declaration.

To theſe *Poſitions* I will add one more not mention'd in that *Catalogue*, which I intend ſhall be the Subject of this Paper, common both to *Papiſts* and *Presbyterians*, and in a great Meaſure, the Source of moſt of our National Calamities, *viz.* *By the Fundamental Principles of both* Presbyterian *and* Popiſh Policy, *there is no Allegiance due to any Chriſtian Prince who does not profeſs, and will not maintain what* either *call the true Religion.*

That this is a *Popiſh* Principle, I preſume is neither doubted by any *Proteſtant*, or deny'd by any *Papiſt*, except ſome of the *Gallican-Church*, being maintain'd by their greateſt *Popiſh* Caſuiſts, and con-

Aquin. 2d. 2dæ. quæſt. 2. art. 3.

firm'd

firm'd by ſeveral Canons of the Church of *Rome*; particularly by that *Decree* in the great *Lateran Council* under *Innocent* the 3d: *That an* Heretick, *tho' a* King *or* Emperor, *doth by his* Hereſy *forfeit all his Dominions.* From this Principle ſeveral *Proteſtant* Princes of *Europe* have been Excommunicated by the *Popes*, and their Subjects Abſolv'd from their Allegiance. Of which ſee more in Biſhop *Barlow*'s Remains in the Queſtion. *An Dominium fundatur in Gratia?* And in *Du Molin*'s Anſwer to *Philanax Anglicus*, &c. throughout.

Caranz. Cap 3 de Hæreticis.

Vid. Bulla in Cæna Dom.

When the firſt *Reformers* began to fly from *Rome*, ſome ſeem'd to move in a direct Line, others in a Circular; the latter however contrary they might proceed at firſt, ſoon return'd to the Point from whence they ſet out, and this I take to have been the Caſe of the *Presbyterians*, with reſpect to their Politick Principles, and particularly to this one, in which it is manifeſt they entirely agree with the *Papiſts.*

In Order to open my way towards this Diſcovery, it is neceſſary I remove what may be Objected from the apparent Inconſiſtency betwixt this *Poſition*, and the preſent behaviour of the *Presbyterians.* In order to which, I am to Inform the *Reader*, That the *Kirk* has done it to my Hand, and fully Reconcil'd this ſeeming Inconſiſtency in her *Preface* to the Second Book of *Diſcipline*; where She tells us, *You are to diſtinguiſh betwixt the* Kirks *Purpoſe and Intention in every thing, and the poſſibility to perform as Circumſtances concur.* The true *Comment* upon which *Text* is this; You are to conſider the *Kirk* in her *Statu Turbato*, which I interprete her State Couchant, and in *Statu Pacato*, i. e. in her State Rampant, (if I may be permitted to uſe Expreſſions, which may ſeem ludicrous, for the ſake of their greater Propriety.) The

Vid. Preface to the 2d Book of Diſcipline.

The *Kirk* in her State Couchant, may be ſaid in ſome reſpect to reſemble *Sampſon* without his Hair *i. e.* deprived of her Strength, and unable to break the Withs and Cords of the Laws with which ſhe is bound, and therefore is obliged to lye Paſſive 'till her Members grow, wherein her Strength lyes.

But in her State Rampant ſhe may be compared to *Sampſon* with his Hair full grown, *i. e.* with a competent number of *popular Reformers*, equal to break thro' any *Eſtabliſhment*, which may obſtruct the progreſs of her Reformation.

This being Premiſed, what I here undertake to *prove* is, that whenever the *Presbyterian Kirk* arrives to that plenitude of Power, which She claims as Inherent, (and we muſt preſume She is ever preſſing towards it) She is oblig'd to Maintain and to Act purſuant to this *Reforming Principle*, viz. *That a Prince, who is not a Profeſſor and Maintainer of* Presbytery, *has no Right to the Allegiance* of his *Presbyterian Subjects.*

Faulis in his Hiſtory, *pag.* 42. informs us, "That "*Loyola*, the Founder of the *Jeſuits*, and *Calvin* the "Founder of *Presbytery*, ſet out the ſame Year, 1541. "and that their *Followers* never reſted, 'till by their "joint Endeavours they Subverted the *Famous Church* "*of* England in the exact Completion of *One Cen-* "*tury*, viz. *Anno* 1641. which was in a great meaſure due to this Religious Principle, common to *both*, that Dominion was Founded, in what Each call *The True Religion.* Faulis hiſt pag. 42.

That this *Poſition* was ſtrenuouſly Maintain'd by the Firſt *Presbyterian Reformers* in *Scotland*, is manifeſt from all the Eccleſiaſtical Hiſtorians of that Church, particularly from *Knox* and *Spotſwood*; what the latter tells us, is to this purpoſe.

Spotiwood St. pag. 192. " At an *Aſſembly* Held at *Edenburgh*, 1564. they
Ibid. p. 217. " (*i. e.* the *Presbyterian Reformers*. Petition'd the
" *Queen*-Regent, that the *Maſs* ſhould be Repreſs'd,
Pag. 265. " as well in Her Majeſty's own Perſon and Family,
" as among Her Subjects: And, when Her Majeſty
" Deſired Her Loving Subjects, who had Experience
" of Her Goodneſs, that they would not urge her to
" any thing that ſtood not with the Quietneſs of her
" Mind. *John Knox* and his *Followers* took an Oath
" of Confederacy, and the Nobility were comman-
" ded to join with Them, under the Penalty of *Ex-*
" *communication*. And accordingly there was a Letter
Pag. 378. " Written by them; That if She hindred their *Refor-*
" *mation*, they ſhould be compelled to take the Sword
" of *Violence*. And when the Lords had it under De-
" liberation, whether they ſhould Depoſe the *Queen*-
" Regent, they Conſult the Miniſters, particularly
" *Willox* and *Knox*, and both Reſolve the Queſtion to
" the Lords, that She may and ought to be Depoſed;
" and one Reaſon given is, becauſe She was a *Main-*
Pag. 137. " *tainer of Superſtition*. About the ſame time, the
following *Poſitions* were advanc'd by *John Knox* the
Great *Reformer* of *Scotland*, which have been ſo apt
to Shoot up into *Rebellion* in every Reign ſince that
Reformation.

Knox Apellation, p. 3. 30. *Firſt*. " That the Nobility and Commonality ought
" to Reform Religion; and in that Caſe may remove
" from their Honours, and may puniſh ſuch as God
" hath Condemned, *Deut.* 12. of what State and Con-
" dition ſoever.

Knox to ng. and Scot. 77. 78. *Secondly*. " That it is not Birthright only, nor Pro-
" pinquity of Blood that maketh a King Lawfully
" to Reign above a People profeſſing Chriſt Je-
" ſus.

Third-

Thirdly, " That if Princes be Tyrants to God and " his Faith, their Subjects are freed from their Oath " of Allegiance.

Fourthly. " That the People may Arraign their " Prince, the Miniſtry may Excommunicate Him; " and who by that Excommunication is caſt into Hell, " is not worthy to Enjoy any Life upon Earth. Ib. p. 61. 70

For theſe ſe *Bancroſ.* dan gerous Poſiti ons. cap. 4. lib. 1.

" Theſe Doctrines, (*ſays* Faulis *in his Hiſtory, where he reckons up theſe very Principles amongſt o-* " *thers*) *John Knox* printed at *Geneva, July*, 1558. from whence he ſends them into *Britain*, to move the People to Rebellion.

Vid Faulis Hiſtory, &c pag. 43.

Thus far you have the Sentiments of the 1ſt. *Presbyterian* Reformers in *Scotland*, with Reſpect to this Principle, that Dominion in the Prince, and Allegiance in the Subjects, is founded in his Profeſſion of the true Religion, *i. e.* according to them in *Presbytery*.

You are next to ſee in what manner this Principle was adopted by the whole *Kirk*, and proved the Source of all our national Calamities, from the Year 38. till the Reſtauration of K. *Charles* the IId. in which Enquiry, I intend to charge Her with what I have Collected out of authentick Records, the publick *Acts* of *General Aſſemblies*, *Synods*, and *Presbyteries*.

And 11t. In the *Declaration* of the *General Aſſembly*, dated *July* the 30th, 1648, and Entred in the *Acts* of that *Aſſembly*, *pag.* 384. the following Paragraph amongſt others of the like nature, is expreſly ſet down.

" Neither can we conceive how the Clauſe con- " cerning the Extirpation of *Prelacy* can conſiſt with " endeavouring to bring his Majeſty (*i. e.* K. *Ch.* 1ſt.) " with Honour, Freedom and Safety, to one of his own " Houſes

Vid. Act Gen Aſſem p. 384.

" Houſes in or about *London*, without any Security had
" from him for the Abolition of *Prelacy*, it being his
" known Principle, and publickly Declared by him-
" ſelf ſhortly after he went to the Iſle of *Wight*, that
" he holds himſelf Obliged in Conſcience, *&c.* to
" Maintain Archbiſhops, Biſhops, *&c.* and can it be
" ſaid, That they are Endeavouring to Extirpate
" Prelacy, who after ſuch Declaration, would put in-
" to his Majeſty's Hands, an Opportunity to Reſtore
it?

Ib. p. 408. *Secondly.* In the Exhortation of the *Kirk* of *Scotland*, to their Brethren in *England*, Enter'd in the Acts of the Aſſembly, *pag.* 408. they ſay.

" As we do not Oppoſe the Reſtauration of Your
" Majeſty, (*i.e.* K.C. 1ſt.) to the Exerciſe of your Royal
" Power, ſo we muſt needs Deſire, that that which is
" God's may be given unto Him in the firſt place; and
" that *Religion* be ſecured before the Settling any hu-
" man Intereſt: And ſo we now, for our Selves make this
" *Humble Addreſs* to Your Majeſty, intreating Your
" Majeſty, that You would ſuffer your ſelf to be poſ-
" ſeſſed with Right Thoughts of *The Solemn League*
" *and Covenant*, and give your *Royal Aſſent* for En-
" joyning of it in all your Dominions: And if your
" Majeſty ſhall not ſearch out, and Repent of all your
" ſecret and open Sins, *&c.* and hearken to us ſpea-
" king unto you in the Name of the Lord, *&c.* by
" this means Your Majeſty may be yet Reſtored, *&c.*
" God forbid that Your Majeſty ſhould any longer
" Deſpiſe the *Word of Exhortation*, &c. for if
" Your Majeſty do ſo, as we are afraid all Councils
" and Endeavours for Your Majeſty's Re-eſtabliſh-
" ment, ſhall be in Vain, *&c.* ſo we ſhall Mourn in
" ſecret for it, and for all the Miſeries that are like-
" ly to come upon Your Throne and Dominion. From

From these publick *Acts* it is plain, that the *Kirk* did not judge it lawful to admit the King to the exercise of *his Royal Power* before he should *Swear to the Extirpation of* Prelacy, *and the Establishment of* Presbytery, altho' at the same time they allow, that his Majesty, bound in Conscience to Support the Episcopal Government of the Church.

Thus far you have the sense of *the General Assembly*, with respect to this *Position* in the Reign of King *Charles* the Ist. You are next to see in what manner they Maintain'd it in the Reign of King *Charles* the IId. And that will appear; 1st. From the *Declaration* of the *General Assembly*, Dated *July* 27th. *Anno* 1649. called, *Seasonable Warning*, and Recorded in the Acts of the *Assembly*, pag. 450. where the *Kirk* makes this frank *Declaration* to the whole Kingdom of *Scotland*. Ibid. p. 450.

We hold it the Duty of all those who live in this Land, &c. *to be willing upon Satisfaction given, to admit him* i. e. *King* Charles *the* IId. *to the Exercise of his Power*, &c. *But if His Majesty, or any pretending Power, or Commission from him, shall Invade this Kingdom upon pretence of Establishing him in the exercise of his Royal Power, as it will be an high Provocation against God to be accessory, or assisting thereto, so will it be a necessary Duty to oppose or resist the same*, &c. *it is consistent to Scripture, and Reason, and the Laws of the Kingdom, that they should refuse to admit him to the exercise of his Government, until he give Satisfaction in those things: It were a manifest Breach of Covenant, and preferring the King's Interest, to the Interest of Jesus Christ, to bring him to the exercise of his Royal Power, which he walking in a contrary way, cannot but employ to the prejudice and ruin of both.*

A *Second* Inſtance is from a *Letter* Written to the
Ib. p. 480. King himſelf, from the *General Aſſembly*, Dated *Auguſt* the 6th. 1649. and Recorded in the Acts, *p.* 480.

It is high time (ſay they to the King) *to fall down before the Throne of Grace*, &c. *to kiſs the Son of God, by contributing your Royal Authority for the Eſtabliſhing in all your Dominions, the* Reformation of Religion, *&c. and alſo laying aſide the* Service-Book, *and Conforming your own Practice and the Worſhip of God in your* Royal Family, *with the holden Truth from the Word of God in the Directory of Worſhip; and not only grant your Royal Approbation to the* Covenant, *without which Your People can never have from you ſufficient Security, either for* Religion, *or their juſt* Liberties, *but your Self to Join with your People therein, as the greateſt Security under Heaven for your Perſon and Juſt Greatneſs*, &c. *But if your Majeſty ſhould go on in refuſing to hearken to wholſome Councils, we muſt tell your Majeſty, that the Lord's Anger is not turned away, but his Hand is ſtretched ſtill out againſt you, and your Family: But we hope, that when there is a Door opened to your Majeſty, to Enter to your Royal Government over us, you will not ſuffer your ſelf to be ſo far abuſed and miſled, as to take away of Violence and Blood.*

From theſe *Records* it appears to be a Fix'd and Stated Principle of the *Kirk*, that *the King muſt either profeſs himſelf a* Presbyterian, *or be for ever ſhut-out from his* Royal Authority. No *medium* betwixt his *Excluſion* and *Converſion*; nor any Door left open for his Entrance into his Throne, but the Door either of *Presbytery*, or of *Blood* and *Violence*.

After the Reſtauration of K. *Charles* the IId. when the King had reaſſumed ſeveral Branches of his *Royal Prerogative*, whereof the *Kirk* had deprived him,

this

this *Poſition* began to lye cloſe for a time, waiting to break out whenever *Circumſtances ſhould concur*; as they did upon the following Occaſion.

During the Arbitrary Power of the *General Aſſembly*, in the period betwixt, (38.) and the Reſtauration of King *Charles* the IId. the *Kirk* had by her ſole Authority deprived the *Heritors* of *Scotland* of their right of Patronage, of which they were Poſſeſs'd by the Laws of that Nation. This Grievance was complained of in one of the Firſt Parliaments after the *Reſtauration*, in which an Act paſs'd, Reſtoring, or rather Confirming the *Heritors* in the Right of Patronage, and depriving ſuch (Intruders as they were call'd) who poſſeſs'd thoſe Livings by Right of the *Kirk*.

Theſe deprived Miniſters were the *Leaders* of thoſe *Remonſtrators*, or *Covenanters*, who Rebell'd in defence of Chriſt's Kingdom; and notwithſtanding the Inability of the *Kirk* to defend their Inherent Right, and reſolved rather to Die, than give up any point confirm'd by the preceding *General Aſſemblies*. Theſe were the Champions of *the Kirk-Militant*, *who maintain'd the True Presbyterian Principles*, and *whom their Moderate Brethren Occaſionally deny'd*, but *conſtantly eſpous'd when they Succeeded, and Canoniz'd as Martyrs when ſlain in Rebellion*. It is evident that *theſe Suffering Saints* were the Orthodox and True *Presbyterians*, differing from their *Occaſional Brethren*, rather in exceſs of Courage, and defect of Prudence, than in any one either *Political* or *Religious Principle*; and that many of them died Martyrs to this very Doctrine, *That Dominion is Founded in Presbytery*, preferring even *Death to their praying for King* Charles *the* IId. which point of Hiſtory, it is preſumed, is too notorious to be Deny'd.

Upon

Upon the Defeat of the Covenanters at *Pentland Hills* and *Bothwell Brigg*, the *Kirk* was in her *Statu Turbato*, till about the Year 1687. at which time that fiery Meteor, which seem'd fallen to the Earth, was again drawn Up and kindled by the Heat of the Sun, when King *James* the IId. had indulged the *Presbyterians* of *Scotland*, by dispensing with the Penal Laws. About this time there arose in the *Kirk* that great Light Mr. *Shields*, who revived this Principle to its full Vigour, for which (it is very remarkable) that bold Assertor of the Right of Christ's Kingdom, instead of being Censur'd by the *Kirk*, was receiv'd a Member of the *General Assembly*; after the *Revolution*, made Chaplain to a Regiment in *Flanders*, and employ'd in the most Important Affairs of the *Kirk*.

Vid. Hind let oose, p. 460.

How far Mr. *Shields* advances this *Position*, may be judged, when he affirms that the Members of the *Presbyterian Kirk* ought rather to choose Death, than to pray for an uncovenanting King. " Either, *God Save the King*, says he, is a Prayer, or " it is not. If it is not, it must be a dreadful Profa- " nation of the Name of God to be commanded to " speak to him, and yet not pray: If it be a Prayer, " we would expect another way of dealing with us, if " they really desired the Benefit of our Prayers, than " a threatning us with Death, if we did not; and if " they did desire it, as *Darius* did, *that we might offer* " *Sacrifices of sweet Savour to the God of Heaven,* " *and pray for the Life of the King and of his Sons*, Ezra, " 6. 10. We could not refuse to pray for him, so far " as might consist with the Prayer of the same *Da-* " *rius* in the same *Decree, vers.* 12. *That God may* " *destroy all Kings and People, that shall put to their*

" *hand*

" *hand, to alter and to deſtroy the Houſe of God.* We " can pray, no Prayer inconſiſtent with this, and yet " to pray *That God would Save the King*, and yet " *deſtroy all Kings that put to their Hand againſt his* " *Houſe*, were to pray Contradictions. But they " know they deſerve no Prayers, and muſt force them " if they get them. He ſays further.

Pag. 410. " We are obliged in the 3d Article, Ib. p. 41
" *i. e.* of the Covenant to preſerve the King's Au-
" thority in the Defence and Preſervation of the true
" Religion, and therefore all Allegiance that we can
" own to any Man, muſt ſtand thus perpetually
" qualified.

This Conſtruction given by Mr. *Shields* is, the genuine Senſe of the *Third Article* of the *Covenant*, and was ever ſo taken, not only by their private Commentators, but in all the Acts of the *General Aſſemblies*, which had any Reference, either to the *Covenant* it ſelf, or to the Subject matter thereof.

And therefore this *Author* ſpeaks a know *Pres-* Ib. p. 50
byterian Axiom, when he ſays; " It is clear from the
" Form, the Object, and from the ends of the *Cove-*
" *nant*, which are all moral and of indiſpenſible Obli-
" gation; that it is of perpetual and unalterable bin-
" ding Force, obliging the preſent and all future Ge-
" nerations.

You have ſeen in what manner this poyſonous Weed was Planted in the *Kirk*; how it has been prun'd and cultivated, until it ſhot up to its full Growth, betwixt the Year 1638 and 60; our Anceſtors have too often taſted of the bitter Fruit it bore, and how far this Generation has Reaſon and prepare Antidotes againſt it, may be judged from the following Fact.

When the Act of Parliament had pass'd in *Great Britain*, Enjoining both *Presbyterian* and *Episcopal* Ministers in *Scotland* to take the Oath of *Abjuration*, the Commission of the *General Assembly* at *Edinburgh*, were pleas'd to remonstrate against it in an humble Address to the Queen, dated *May* 1712. in the Words following.

Vid. Address to the Queen from the Commission of the *General Assembly*, May 1712.

We cannot (say they) *dissemble with your Majesty, that there remains a Scruple with many, as if the Conditions mention'd in the Acts of Parliament, establishing the Succession, referred to by the Oath of Abjuration, were to be understood as part thereof, and that to swear to some things in those Conditions, is not consistent with our known Principles*, &c.

Now to let you into an important Secret, which the Commission of the *General Assembly* seems to conceal, by referring the Queen to Clauses in Acts of Parliament not expressed; it is necessary, That I let you see both the Oath of *Abjuration*, and the Conditions mention'd in the Acts of Parliament referred to in the *Oath*; and from these we shall be able to gather what this Principle may be, which is inconsistent with that *Oath*, and the Conditions referred to therein.

Vid. Oath of Abjuration.

1st. The *Oath* of *Abjuration* runs in these Words: *I do faithfully promise and Swear, to Support, Maintain and Defend, the Succession of the Crown against him the said* James, *and all other Persons whatever, as the same is and stands settled by an Act, Entitled*, An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown, *&c. And by another Act, Entitled*, An Act for the further Limitation of the Crown, as it stands Settled and Enacted after the Decease of her Majesty, *&c.*

Secondly,

Secondly, As to the *Conditions* referred to in the Oath, and excepted againſt in the Addreſs, I have with the greateſt Care peruſed both the Acts of Parliament therein mention'd, and cannot diſcover any Condition in either, which can be conceived inconſiſtent with any one known Principle of the *Presbyterian Kirk*, except the following Clauſe, *viz.*

And whereas it is requiſite that ſome further Proviſion be made for ſecuring our Religion, &c. *from and after the Death of his Majeſty*, &c. Be *it Enacted, that whoſoever ſhall hereafter come to the Poſſeſſion of the Crown, ſhall join in Communion with the Church of* England *as by Law Eſtabliſh'd.* *Vid.* Act for the further limitation of the Crown, &c.

Now I deſire any unbyaſs'd Reader to compare what I have offered in the Courſe of this *Argument*, with the Reaſon given by the Commiſſion of the *General Aſſembly* for their Refuſal of the Oath of *Abjuration*; I deſire he may conſider the Condition referred to in the Oath, and their Exception to the Oath by reaſon of that Condition, and then let him ſay whether the known Principle declared by them inconſiſtent with that Clauſe, may not with great Reaſon be judged this, viz. *That Dominion is founded in* Presbytery, or *in the Prince's profeſſing and maintaining the* Presbyterian *Religion.*

I am in no pain for any Evaſion the *Kirk* of *Scotland* can make to this Charge, and it is probable they will not be too ſollicitous to clear themſelves from what is ſupported by ſo many Acts of *General Aſſemblies*; I have purpoſely declin'd preſſing this *Poſition* upon them, from their Practice, by ſhewing in what manner they have ſpirited their People into Rebellion, and led them on to Fight the Lord's Battles, as they phras'd it, againſt Uncovenanting Tyrants. Theſe Facts

have

have been ſo frequent and notorious, that they might be ſufficient to diſcover and prove the Principle; but ſince that is done from authentick Records of the *Kirk*, I take it not to be neceſſary to prove this Poſition from its natural Conſequences.

Thus far touching the firſt riſing of this Meteor in the *Kirk* of *Scotland*, and the Progreſs it made thro' that Kingdom, from the begining of the *Reformation* till this time. I will next purſue it in its Courſe from *Scotland* to *Ireland*, and ſhew in what manner it ſhed down its fatal Influence upon theſe Regions thro' which it paſs'd, portending Rebellion, War and Deſolation.

This Principle of the *Kirk* of *Scotland* concludes alſo againſt the *Kirk* of *Ireland*, they being without Diſpute, the ſame in all Points of Doctrine, Diſcipline and Government, nor are we without pregnant Proof from Ancient and Modern Records, to fix upon them.

For 1ſt. In the Petition of the *Northern* Profeſſors of *Ireland*, to the *General Aſſembly* of *Scotland*, dated *May* 1644: they expreſs themſelves in theſe Words: *When the Solemn League and Covenant was preſented to the Regiments, we made bold to lay hold upon the Opportunity, and chearfully and unanimouſly joined our ſelves thereunto.* Now the 3d Article of the Covenant obliging their Allegiance only to a *Presbyterian Prince* (as before explained,) the ſame Argument concludes againſt them that did againſt the *Kirk* of *Scotland*.

Acts of *Gen. Aſſemb. p.* 214.

2dly, Theſe *Iriſh Presbyterians* have in the ſame Petition diſcovered the natural Effects which this Principle has produced amongſt them, *viz. That they were nothing ſhaken in their minds with the odious Aſperſions of Sedition, Combination againſt the King, and Overthrow of the principal Laws with which our Covenant*

Ib. 214.

venant is branded. All which Loyal Resolutions proceeded from the King's not taking the *Covenant*, and Swearing to profess and support *Presbytery*.

3dly. The *Declaration* of the *Presbytery*, Convened at *Bangor*, near *Belfast*, in 1649. is expres in this point, wherein all their People, are Commanded under the Penalty of *Damnation*, neither to be aiding nor assisting to the Marquiss of *Ormonde*, the Lord of *Ards*, or any acting by Commission under King *Charles* the IId. or to Supply them with Money, Men, or Victuals. For which, the only reason pretended in that *Declaration* is, *Because his Majesty, that is, King* Charles IId. *as yet refuseth, to give any Satisfaction in Religion, unto the just Desires of the Kingdom of* Scotland; *Tea, his Concessions, are less than those Granted by his Royal Father, which yet are Declared by the Church and State as unsatisfactory.* *Vid.* the Declaration of the *Presbytery of Bangor*, 1649. *Vid Barge's* Declaration.

Now it is past Dispute, that the Reason why K. *Charles* the Ist. was Excluded from his Royal Power was, *because he refused the* Covenant: And yet the Satisfaction which the *Kirk* Demanded from King *Charles* the IId. *was not only to take the* Covenant, *but the following Oath, which they Impos'd upon him in* Scotland, *as the sole Condition of his Restaurative.*

I CHARLES King of Great Britain, France and Ireland, Do Assure and Declare, by my Solemn Oath, in the presence of Almighty God, the Searcher of Hearts, My Allowance and Approbation of the National Covenant, and of the Solemn League and Covenant, above Written; And faithfully Oblige my Self to Prosecute the Ends thereof in my Calling. And, that I for my Self and Successors, shall Consent and Agree to all Acts of Parliament, Enjoyning the National Covenant, and Solemn League and Covenant; And fully Establishing Presbyterian Government, The Directory for Worship, Confession of Faith, and Catechisms in the Kingdom of Scotland, as they are Approven by the Gene-

ral Assemblies of this Kirk and Parliament of this Kingdom And that I shall give my Royal Assent to all Acts and Ordinances of Parliament, Passed or to be Passed, Enjoyning the same, in my other Dominions; And, that I shall observe these in my own Practise and Family, and shall never make Opposition to any of these, or endeavour any Change thereof.

A 4th. *Argument* to prove this *Position* upon the *Kirk* of *Ireland*, is the Harmony with which these *Holy Sisters have Acted* with respect to the Oath of *Abjuration*.

When that Oath was Enjoyned by *Act of Parliament* in *Ireland*, several *Presbyterian Teachers* of *Ulster*, in *Consort with their* Brethren *in* Scotland, *absolutely refus'd it*; and in this they were Supported by the whole Body of the *Northern Professors*, in so *avou'd and insolent a manner*, that the House of Lords of *Ireland* thought it necessary *to Represent it to the Queen as a National Grievance*. To this the *Northern Dissenters* Remonstrate, and make the following *Apology* for their *Nonjuring Teachers*, in their *Address* to the QUEEN, 1712. Viz. *That they scrupled at some Expressions in the Oath.* It seems they did not enter so far in that matter as *their* Brethren *in* Scotland *had done*; and therefore leave what *the Commission of the General Assembly had said to explain their Meaning*. Now, I desire our *Non Jurers*, or any of their *Abettors*, to say, *which of the two following Reasons they will stand by, for the refusal of the Oath of Abjuration.*

Vid. Cönd. f the Diss. p.

Vid. Add. in. 1712.

Is it becauſe they are really *Jacobites*? Or that the Clauſe referred to in the Oath limiting the Crown to that Prince who ſhall join in Communion with the Church of *England*, *is contrary to their Principles.*

Vid. Conduct of the Dissent. pag.

The

The first Reason is deny'd in that Address to the Queen, where they affirm these *Nonjurors* to be *Enemies to the Pretender, and Friends to the Succession in the Protestant Line.* And consequently, as I take it, it follows, (till they shall find out some third Reason, which never yet was, nor I presume will be offered) that they as well as their Brethren in *Scotland*, refuse the Oath of *Abjuration*, because they conceive some things contained in that Oath inconsistent with that Political Principle of the *Kirk* in Power, *That Dominion is founded in* Presbytery, *or in the Christian Prince's professing what they call the true Religion.*

Vid. Address to the *Queen, Aug* 1712.

I am satisfied when the *Presbyterians* of this Kingdom are charged with this most dangerous Position, they will generally disclaim it, and perhaps very few, except those who are entrusted with the *Arcana Imperii*, are appriſed of it: And therefore I wou'd by no means be understood as if I charged the whole Body with this pernicious Principle; being persuaded *that Numbers, not only of the common People, but even of their Ruling Elders, are still ignorant of, and untaunted with it*; but at the same time I must affirm, that this Ignorance of so great a Majority of the People, is no Security to the Publick against the natural Consequences and dangerous Effects thereof, (if the Civil Government keep not a watchful Eye upon the most Active and Factious of their Leaders,) because it is to be presum'd when ever these Directors shall think it seasonable to declare for this or any other of what they call *the Prerogatives of Christ's Kingdom*, they have Power to Spirit up their People *to Fight the Lords Battles* (as they phrase it) *against the Uncovenanting Monarchy, as well as Antichristian Prelacy*; and this

Ar-

Arbitrary Power of their Teachers and *Elders* is not to be wonder'd at, when we consider that it is the natural Result of their Scheme of Ecclesiastical Policy, by which the *Independent* Government of the *Kirk* is compos'd of a Mixture of *Lay and Spiritual Members*, Vested with equal Authority in all Points, of *Doctrine, Discipline and Government.*

Now the *Ruling Elders* who claim this inherent Power deligated from Christ himself, are made more or less in each Parish *pro re nate*, by which means it has always been concerted, that when ever the *Kirk* is ripe for any Enterprise against *Prelacy* or *Monarchy* in Defence thereof; she selects such *Ruling Elders*, who are the most powerful and active, and who are Vested with the greatest Share of *Property* and *Trade*, and consequently are best able to govern and direct the main Body of their People, to pursue any Enterprize they shall call *the Cause of Christ's Kingdom.*

Of this I could give many pregnant Instances, both Ancient and Modern, but will only trouble the *Reader* with one, too recent to be forgotten, too notorious to be deny'd, especially when supported by the Credit of so Worthy a Person as Mr. *Samuel Waring* of *Waringstown*, in his *Letter to a Friend*; the *Original* of which I have; and the *Authentick Copy* is as follows, *viz.*

SIR,

THAT I may fulfil Your Desire, by giving you an Account how the Dissenters *in my Neighbourhood, behaved Themselves, when we were* threatned with an Invasion by the Pretender. *Be pleased to know, that upon an Allarm given of his being Landed*

ded near Derry, *none were more Zealous, and ready in ſetting Watch, and keeping Guard, than they, to prevent ſuch Diſorders as might happen at that time, by ill deſigning Perſons paſſing through and diſturbing the Peace of the Country.*

But when the Government thought fit to have the Kingdom Array'd, and ſent Commiſſioners into theſe parts, ſome time after, it appear'd that the Diſſenters *had by that time been otherwiſe Inſtructed, for ſeveral who were ſo forward before, behav'd themſelves after a very different manner, ſome refuſing, and others with Reluctancy appearing upon the Array to be inliſted and ſerve in the Militia.*

This Behaviour ſurpriz'd me ſo much, that I took Occaſion to diſcourſe ſeveral of them, over whom I thought I had as much Influence as any other Perſon, and found them upon the common Argument of having their Hands tyed up by a late Act of Parliament, &c. Whereupon I took ſome Pains to ſhew the Act to them, and ſhew wherein they were miſtaken. I further preſt their Concurrence with us in procuring the common Peace and Security of our Country; and tho' they ſeem'd convinc'd by what I ſaid, yet I was given to underſtand, their Behaviour was according to the Sentiments of ſome Perſons whom they thought themſelves obliged to obſerve or be directed by.

However, by converſing with ſeveral of the Diſſenters *ſince that time, I find them abated of that refractory Temper, and appear better ſatisfyed with our Cauſe and preſent Poſture of Affairs: Theſe living about me are generally Tradeſmen, and of a fair Character, and as ſuch believe them convinc'd, that it is their Intereſt, as well as Duty, to concur and come into ſuch Meaſures as will take off all Suſpicion of their being diſaffected*

to our Conſtitution and Government; if otherwiſe, be aſſured none ſhould be more Zealous in detecting them, than, SIR, Your, *&c.* *Sam. Waring.*

From this Fact we may argue *a Fortiori,*

If the *Presbyterian* Teachers and Elders have Power to Influence their People contrary to the Profeſſions of all, the Inclinations of a great Majority, and the Commands of the Queen, to be paſſive upon the Invaſion of the *Pretender*, we may reaſonably ſuppoſe, they are able to make them active in Defence of an avow'd Principle of the *Kirk*, which they make the main Pillar that ſupports the Throne of the Kingdom of *Presbytery*, and, which the *Kirks* of *Scotland* and *Ireland* have maintain'd, againſt ſo many of their Princes ſince the Reformation.

Now I entreat the Reader ſeriouſly and candidly to conſider. *Whether from the whole Courſe of the preceding Arguments, theſe Concluſions do not naturally and evidently follow.*

1ſt. That where by the Laws of any State, the Prince is obliged to Conform to a Religion different *from that profeſſed by the* Presbyterians; *they (the* Presbyterians) *muſt needs be ſubject only for Wrath, and not for Conſcience.*

2d. That where they have Power ſufficient to throw off that Reſtraint, which is the only Foundation of their Submiſſion and Allegiance, they muſt be Obliged in Conſcience to aſſert *what they think the Inherent Right of the* Kirk, *againſt the Higher Powers.*

3d. That it is inconſiſtent with the ſecurity of our preſent Conſtitution, both in *Church and State*, to truſt any ſhare of the *Executive Power, Civil* or *Military* to *Thoſe who maintain this pernicious Principle, That Dominion is founded in Presbytery*; when at the

ſame

ſame time, by the Fundamental Laws of theſe Kingdoms, *The Prince is obliged to Conform to the Church by Law Eſtabliſhed.*

I may perhaps, be Accuſed for *the unſeaſonableneſs of this Undertaking*, at a time, when the *Presbyterians* are ſaid to Poſſeſs the *North* of *Ireland*; and the *Legiſlature* is threatned *with the danger of provoking their Multitudes.* To this I Anſwer, It is manifeſt, *the Intereſt of the Eſtabliſh'd Church of* Ireland, *is ſtill ſuperior to that of the* Kirk, *in all reſpects, and that the Power of the Government is*, (*God be prais'd*) *able to Reſtrain any attempts, which they and their whole Confederates are able to make againſt our Conſtitution.* It muſt however be allow'd, that for many Years, *they have been making bold Advances towards a Parity of Power with the Church*, 'till the *Sacramental Teſt* gave a *ſeaſonable ſtop* to their *Encroachments*, and made them Retire a little, and loſe ground in our *Corporations*: But their repeated Attempts ſince, *to Repeal that Law, and to force themſelves into Civil and Military Truſt*, under no leſs Menaces, than that of *refuſing to take Arms in defence of the Queen, and of giving up the* Conformiſts *to the mercy of the Iriſh Papiſts, &c.* muſt be *a general Excuſe* for all Undertakings of this Nature, and convinces me not only of the *ſeaſonableneſs*, but *neceſſity of Diſcovering their Political Principles, and the Inconſiſtency of them, with the ſafety of our Conſtitution, both in Church and State.*

Vide Mc. Bride's Preface to his Book of Marriages.

Vid. eundē Animadverſions upon Paper, &c. p. 83.

I am perſuaded this *general Apology*, will *ſatisfie all honeſt Churchmen*; but that I may convince, even the prejudic'd, *that I was bound in Conſcience, to purſue this Work*, I *intreat* them, if they are not *abſolutely* predetermined againſt *all conviction*, to conſider the nature

ture and tendency of the following *Fact*, with *all its Circumſtances*, and *then* let me ſtand Acquitted, or Condemn'd, even by them.

The confeſs'd Author of *this Paper*, and of ſome others of the ſame kind, is known to be the *Eſtabliſh'd Miniſter* of *Belfaſt*; *a place*, which is the very Center of the *Presbyterians* of *Ulſter*, and where commonly their *Provincial Synods* are appointed to Meet. From this Situation I am placed in a better View, to obſerve *all* the *Excentrick* and *Irregular Movements* of their *Political Bodies*, than any Clergyman of the *Nation*; and therefore (ever-ſince my reſiding there) I have *had a watchful Eye* upon *the Proceedings* of the *Kirk*, in theſe *Aſſemblies*, and thought my ſelf obliged to *apprize the publick of any dangerous Advances the* Kirk *might make towards erecting their Kingdom of* Presbytery *upon the Ruins of our* Church.

In order to make my *Political Calculations* juſt, and to form my *Prognoſticks* of *what may be*, from *what has been*, I did for ſome time *apply* my ſelf, to diſcover the *Arcana Imperii*, The *Secret Principles of* Kirk *Diſcipline*, thoſe Springs by which they move their Wheels within Wheels, their *Imperium in Imperio*; and to that End, have made *a critical Enquiry* into the Proceedings of the *Kirk*, and the Acts of her *General Aſſemblies*.

Among the *uſeful Obſervations*, collected from that courſe of *Reading*, I found this to be *a ſtanding Rule* in the *Political Government* of the *Kirk*, viz. *that whenever any Enterprize of popular Reformation was intended*, the *General Aſſembly prepar'd the way*, by ſending out what they call'd their *Seaſonable Warnings*, to *alarm* the People, and if poſſible to make them *deſperate* in Fighting (what they call'd) *the Lord's Battles, againſt Antichriſtian Prelacy*. Of

Of these *Warnings* there are Three enter'd in the Records of the *Kirk* of *Scotland*, during in that fatal Interval betwixt 1638 and 1649. the first in 1643, the second in 1645. both Calculated to exasperate their People against K. *Charles* the 1st. and the third was sent out in 1649, to Oppose the Restauration of K. *Charles* the 2d. *Vid.* Acts *Gen. Assemb.* p. 274. Ib. p. 451

It is certain these *Warnings* of the *Kirk* were the principal Engines which blew up the Flames of that *Rebellion*, and it is impossible to conceive in what manner they are charged with the Seeds of popular Rage and Cruelty; in so much, that I profess I could never read them without the utmost Indignation and Astonishment, how such artful and sanctify'd Villany, *could ever enter into the Heart of Man.*

I thought it necessary to mention thus far of these *Warnings*, as Prefatory to a Fact, which is to plead my Excuse for the Seasonableness, if not Necessity of this Undertaking; and is as follows.

During the time that I was in Search after these Practical Positions of the *Kirk*, there was a Provincial Synod held at *Belfast*, *Anno* 1712. where great Numbers of *Teachers*, *Elders*, &c. were gathered from all Parts. In the first or second Day of their Sessions, there was a Paper publish'd, and in an unusual manner, call'd about that Town by *Hawkers*, which is a kind of Transcript of those *Seasonable Warnings* of the *Kirk* of *Scotland*: Upon Enquiry, I found that it was printed at *Belfast* by Mr. *Blow*, during the Session of that Synod; that within the compass of two Days, he had Dispos'd of two Impressions; that Numbers of them had been drop'd upon the High-way near *Antrim*, whether by De-

ſign I cännot ſay, and was afterwards credibly inform'd, that a certain Teacher had read it from his Pulpit, to the Congregation; and that in all Probability, the ſame Method had been taken by the reſt.

Now the Matter, the Form, and Manner, of publiſhing this Call, agreeing ſo exactly with the Method which the *Kirk* of *Scotland* had taken in her *Warnings*, I thought it high time to Appriſe the Publick of the Danger of her Political Principles, eſpecially at a time, when ſhe thinks it ſeaſonable to publiſh her *Warnings* and *Calls*, Calculated to Alarm and Terrify the People, and to prepare them for any deſperate Attempt to which their Leaders ſhould direct them.

An exact Copy of the Serious Call, *publiſh'd at the Synod, ſitting in* Belfaſt, *Ann.* 1712.

1. YOU have formerly been call'd upon to the like Duty, and have complied with it; and that not without viſible Succeſs: It is now thought highly ſeaſonable to renew the Call; it is hoped you will not be more backward, when it is ſo apparent, that there is even greater need. It is ſcarce imaginable, how a profeſſing People ſhould ſtand more in need of Prayer, than we do at this Day.

2. You were formerly beſpoke from that very pertinent Text, *Zech.* viii, 21. *The Inhabitants of one City ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord,* (or as the Marginal Reading more literally expreſſive of the Original Hebrew, is) *continually*

continually (from Day to Day) *to intreat the Face of the Lord.*

3. According to this excellent Pattern, we of this City, (the Metropolis of our Land) think our ſelves obliged to call upon our Brethren in *Great Britain* and *Ireland, at a time when our Hearts cannot but meditate Terrour, and our Fleſh trembles for fear of God, and we are afraid of his righteous Judgments,* thoſe paſt, being by the moſt, too much forgotten, and the Signs of the Times foreboding Evil to come, being by the Generality, very little (if at all) regarded. We cannot therefore but renew our earneſt Requeſt, that all who make Conſcience of praying for the Peace of *Jeruſalem*, who wiſh well to *Sion*, who would have us and our Poſterity, a Nation of *Britiſh* Proteſtants, and not of *Popiſh* Bigots, and *French* Slaves, would give us, (as far as Health, and real, and not *pretended* Neceſſity, will give Leave) a Meeting at the Throne of Grace, at the Hour abovemention'd, *there to wreſtle with God for the turning away of his Anger from us*, for our Deliverance from the Hands of his and our Enemies, for the turning the Councils of all *Achithophels* (at home and abroad) into Fooliſhneſs; for Mercy to the Queen and Kingdom, for a happy Peace or a ſucceſsful War, ſo long as that Matter ſhall continue undetermined) for ſecuring the *Proteſtant* Succeſſion in the illuſtrious Houſe of *Hanover*, (by good or ill Wiſhes, to which the Friends and Enemies of our Religion and civil Rights are ſo eſſentially diſtinguiſhed) and eſpecially for the Influences of Divine Grace upon the riſing Generation, particularly the Seed of the Righteous, that the Off-ſpring of our Chriſtian Heroes, may never be the *Plagues* of our Church and Country.

4. And

4. And, we desire that this solemn *Prayer* may be begun the first *Tuesday* after sight of these presents, and continued, at least, during the Summer of this present Year 1712.

5. This we think a very modest, reasonable, and just Request, such as should not (on any Account) be denied us, since we are not laying a Burden on others, to which we will not (most willingly) put our own Shoulders, nay, indeed, account it much more a Blessing than a Burden.

6. We hope this will not be esteemed by serious Protestants (of any Denomination) a needless Step, much less do we fear being Censur'd by any such as fanciful or melancholly, on account of such a proposal. We (with them) believe a *Providence*, know and acknowlege, that our God is a God, hearing Prayer; Scripture recordeth, and our own Age is not barren of Instances of God's working marvellous Deliverances for his People, in answer to humble, believing, importunate Prayer; especially where Praying and Reforming go together; which is what we mean and desire. God forbid, we should think of substituting solemn Prayer, Instead of speedy thorough Reformation. The Prayers that do not make us better, will do us no Good.

7. If any should maliciously Censure or Condemn us of Seditious Intentions, in this Undertaking, we can only appeal (and that, we thank God, we can heartily do) from their unrighteous, to the Divine, most Holy, and Righteous Tribunal, If there be any Body of Men who are more sincere Lovers of our Queen and Country than we are, and have approved our selves to be, we might even Venture to say, Let us perish, Lord hear us not this Day.

8. It

8 It is very evident to all, who have any Acquaintance with, or Experience in the things of God, or his ordinary Methods of dealing with the Children of Men, and more especially with a professing People, *that if ever there was, there peculiarly now is*, great Need of solemn extraordinary united Prayers, to be sent up to Heaven, from all parts of our Land.

9. Has God ever done more for any People, than he has done for us? And from whom has he met with worse Return? And does not this call for Prayer? Can we hope to be forgiven, without so much as asking?

10. We have enjoyed a long Gospel-Day, have we no Reason to fear an approaching Night? Our Brethren abroad have suffer'd hard things, have witnessed in Sackcloth, and many of them have been slain *for the Testimony of Jesus*: Is this nothing to us? Is it not a Warning? Should it not stir up Importunity in Prayer, both for our selves and them?

11. Have we not defiled our selves? Must we not be purged either by Prayer and Reformation, or by desolating Judgments? Are not our Divisions a sad Presage? *May not God let in the common Enemy to unite us*, by mingling our Blood with our Sacrifices, that Blood which will mix in our Streets, though it boiled with too much Heat while it ran in our Veins?

12. How little Effect has there been of all our Endeavours for *National Reformation*? which yet must be effected, or (according to all ordinary standing Measures of judging) we are a *ruin'd People*.

13. How is the *Holy Day* of God profan'd amongst us, solemn Assemblies slighted and neglected, the Gospel Ministry profan'd by some, despised by others; Baptism many ways polluted; the Holy

Table made and Treated as contemptible; and will not God (think we) visit for these things? *Shall not his Soul be avenged on such a Nation as we are?*

14. The open Scandals of *Professors* have witnessed to our Faces, *that we are a God provoking People:* Pride, Lying, Covetousness, Oppression, Luxury, Neglect of Family-Religion, and the Degeneracy of the Off-spring of pious Ancestors, *&c.* there has scarce been any end of our Provocations; and how then (without extraordinary Repentance and Supplication) can we look for any end of our *Plagues*? Can a Nation that will not be healed, think strange if it be destroyed?

15. What then can help us but the hearty Prayers of true Believing, Reforming Penitents? These may do much; We cannot positively say, *whether they come too late to put by sore Temporal Judgments:* But, this we may say, *These will do, if any thing will;* and, however, let what will be the Event, as to the publick) the Sincere will, in this Method, deliver their own Souls, and *their Labour shall not be in vain in the Lord.*

16. Let, therefore this Council be acceptable to us in this Day of the Church's Calamity, and our common Fears. *Let us seek the Lord while he may be found, and call upon him while he is near; Let us humble our selves under the mighty Hand of God; Let us go and pray unto our God, and he will hearken unto us; we shall seek him, and find him, when we search for him with all our Hearts,* Jer. xxix. 12, 13.

17. Pray for the Peace of *Jerusalem*, they shall prosper who love her.

And may *Sion's* Friends and Enemies both cry out with Wonder, when they see the Work of God, Behold

hold they pray, what hath God wrought? Verily he is a God that judgeth in the Earth!

P. S. It is desir'd and hop'd, That if any are hindred from attending this Work at the above-mentioned Hour, will nevertheless set apart an Hour weekly for it.

It is not easy for a common Reader to understand the nature of these *Calls* and *Warnings*, except he be acquainted with the peculiar *Diction* and *Idionis* of *Kirk Oratory*: And therefore I take it, that a *Dictionary* to Explain *the Flowers of* Presbyterian *Eloquence*, is a *Desideratum* which in some time I may publish for the Benefit of all such who will be so curious as to Enquire into the *Ecclesiastical Polity* of *Presbytery*. In the mean time, will enter no farther into that Subject, than will be necessary to Explain the foregoing Paper.

Paragraph Ist. It is scarce imaginable how a *professing People*.

When the *Kirk* in her *Statu Turbato*, Addresses herself to the *Civil Government*, or to the *Church Established*) she some times Vouchsafes to call the *Conformists*, *her Protestant Brethren*, but in her *Statu Pacato*; and when she applies to her own Members, it is certain she will scarce allow (the *Conformists*) the Appellation of *Christians*, but rank them in the black Catalogue, with *Atheists*, *Deists*, *Hereticks*; &c. whilst at the same time, she distinguishes herself by the Names of the *Elect*, *the Godly*, *the Remnant*, and especially by that of *the Professors*, or *the Professing People*.

This

This may ſeem a ſevere Charge; and muſt be allow'd as Malicious in me, if Falſe, as Uncharitable in them, if True: And therefore I will prove it, not from the wild Rapſodies of ſome of their Enthyſiaſts, but from publick Acts of the *Kirks*, both of *Scotland* and *Ireland*.

I cou'd never look into the *Warnings* of the *Kirk*, without the higheſt Admiration, that it cou'd enter into the Hearts of Men, profeſſing Chriſtianity, to conceive ſuch Virulent, I may ſay Diabolical Epithets as they give to thoſe they occaſionally call their *Proteſtant Brethren*: Of theſe I cou'd give a Hundred Inſtances; but will now content my ſelf with Two or Three from the Acts of the *General Aſſembly* of *Scotland*; and as many from the Acts of the *Synod* in *Ireland*.

Acts General Aſſem. p. 119.

It is now more than evident, (ſays the *General Aſſembly*, to the *Aſſembly* of *Divines* in *England*) *to all the* Kirks *of Chriſt, with what implacable Fury, and Heliſh Rage, the Prelatical Party, the Children of* Edom *have adjoined to themſelves many Malignant Adherents of Time-ſerving* Atheiſts, *&c. to whom the Morning Light of the* Reformation, *is as the Shadow of Death, began to ſwallow up the Inheritance of the Lord*, &c.

Again, In a IId. Anſwer to the *Aſſembly* of *Divines* in *England*, they tell them; *We are confident you will not ceaſe to give a publick Teſtimony for Chriſt, both againſt* Sectaries *and all* Seducers, *who Propheſie Lies in the Name of the Lord; and againſt Malignants, the Prelatical and Popiſh Faction, who now beſtir themſelves to hold upon the Rotten and Tottering Throne of Antichriſt*, &c.

Acts General Aſſem. p. 412.

In

In one of the *Seaſonable Warnings*, they ſay *their Danger proceeds from two ſorts of Enemies*: 1ſt. *From the* Popiſh, Prelatical *and* Malignant Faction, *who have diſplay'd their Banners againſt the Lord, and againſt his Chriſt, in all the three Kingdoms; being ſet on Fire of Hell, and by the eſpecial Inſpiration of Satan*, &c. Acts *Gen. Aſſ.* p. 279.

I will add to theſe, one very remarkable Inſtance in the Kingdom of *Scotland*, ſince the *Revolution*; And that is, *That when the Cures of the Rabled Epiſcopal Miniſters, were to be ſupply'd by the* General Aſſembly, *the Perſons Commiſſion'd thereuto were ſent in theſe Terms*, viz. *To make an Offer of the Goſpel.* In theſe very Words it was Propos'd, Stated and Voted, *as if*, ſays my Author, *they were going to Convert Infidels*; Vid. *Hiſtorical Relation of the* General Aſſembly, *held at* Edenburgh, *in the Year* 1690. p. 36. *Vid* Hiſt. Col &c. p. 26

Nor are the *Presbyterians* of *Ireland* leſs chargeable with this *want of Charity*, than their Brethren of *Scotland*; and the two following Inſtances will let you know how far they allow the *Prelatiſts* to be *Profeſſors*, or a *Profeſſing People.*

In the Acts of the *General Aſſembly*, p. 148. there is Regiſtred a Petition in this Form, *viz From ſome Diſtreſſed Profeſſors in* Ireland, *&c.* And what they mean there by *Profeſſors*, you may gather from the Body of the Petition; when they ſay, *That now in the nick of time, when the Sword of the Enemy, making way for a more profitable Entertainment of the Goſpel, having alſo baniſh'd the Prelates and their Followers*, &c. *hath open'd a fair Door to the Goſpel; you wou'd take the Cauſe of your Younger Siſter that hath no Breaſts, into your ſerious Conſide-* Acts *Gen. Aſſ.* p. 148.

ration, &c. I desire to know what Share of Gospel Profession they then allow'd the *Prelatists* and their Followers, when their Banishment out of *Ulster*, had open'd a Gate that these *Gospel Professors* might Enter?

Another Instance is from, *a 2d. Petition of the Di-*
Ibid. 189. *stressed Professors*, as they call themselves, *for a Mission of Ministers*: In which they say, *If a new Delay be procur'd, the Prelates and their Faction may step in, who if they once shall see us possess'd of our own Inheritances, those Canaanites dare not offer to thrust us out.*

Paragraph IIId. *We of this City, the Metropolis of our Land.*

This Evasion which seems intended to shelter the *Authors*, should they be call'd to Account, is too gross to pass upon us; for supposing this Call was publish'd in *Edenburgh*, we find by the third Paragraph, it is to reach *Ireland*; and considering the manner of it's Publication at *Belfast*, we may reasonably conclude, *That it was adopted by that Synod, and that it must have had the same Effect upon the People, as if it had been a Synodical Act, and subscribed by the* Moderator *of their Assembly.*

Parag. IIId. *Peace of* Jerusalem, *and wish well to* Sion.

The *General Assembly* of *Scotland* in their Publick Acts, confine *Jerusalem* and *Sion* within the Circle

Circle of their own Profeſſors. This is evidently done in this 3d Paragraph, and in the laſt, where by *the Friends and Enemies to Sion*, they manifeſtly intend thoſe who are ſuch to *Presbytery*; agreeable to this, in the Senſe of the *Kirk*, Chriſt's Kingdom is *Presbyterian Government*, as if all other Sects of Chriſtians were *Antichriſtian Aliens* and *Rebels* to the Kingdom of Chriſt.

Parag. IIId. *Achitophels at home and abroad.*

In this they ſeem to point directly at the Queen's preſent Miniſtry at home, and Her Plenipotentiaries abroad. *Achitophel* we know was K. *David*'s evil Counſellor; and this Character they could not apply to the late Miniſtry, who then were not of her Council: That by *the Achitophels abroad*, they would inſinuate the *Plenipotentiaries* upon the Treaty of *Peace*, is manifeſt, by what follows in the ſame Paragraph, by which they are to pray *for a ſucceſsful War, ſo long as Matters ſhall continue undetermined for ſecuring the Proteſtant Succeſſion in the Illuſtrious Houſe of* Hanover: When at the ſame time, that Illuſtrious Houſe had all the Security the Legiſlature could give.

Parag. IIId. *Seed of the Righteous, Off-ſpring of our Chriſtian Heroes*, &c.

☞ By Heroes here, are meant in general, thoſe who in the *Rebellion* of *Forty One*, were the Leaders in Fighting what they call *the Lord's Battles*, againſt Antichriſtian Prelacy and Uncovenanting Monarchy: And by *the Seed of theſe Righteous Heroes*, is intended

intended their Posterity. It is not at all to be admir'd, that the *Dissenters* of *Ireland* should look with Terror upon *that Seed of the Righteous*, when so many of 'em have discover'd the dangerous Schism of their Separation, have joined in Communion with our Church by Law Establish'd, and are as zealous Conformists at this Day, as any in our Nation. Of this *degenerate Off-spring of the Righteous*, we have many remarkable Instances in *Ulster*, in so much, that I take it to be a Political Maxim, that the Monopoly of Trade concerted by the Christian Heroes of this present Generation, will in the End prove *the Plague of the Kirk*, (as these Divines seem to presage,) when that Wealth, which has Blinded the Eyes of these Professors in acquiring, shall be apply'd to open the Eyes of their Children, by a Liberal Education.

Parag. IIId. *Rising Generation.*

If by *the Rising Generation*, they intend the Succession in the *Protestant Line*, as they seem to do, I join from my Heart in that *Prayer*, as I am perswaded all my Brethren of the Clergy of the Establish'd Church will, and that with greater Sincerity, than they who dare support those Teachers who refuse the Oath of Abjuration; and I cannot but observe, if they do mean that Illustrious House, by *the Rising Generation*, that it is hard they should not direct the *People* to pray for the same Influence of Divine Grace upon the *Queen*, but to pray only *that the Lord may have Mercy upon her, and turn the Councils of her Ministers*, whom they make her *Achitophels, into Foolishness.*

Parag. Xth. *We have enjoy'd a long Goſpel-Day*, &c.

By a *Goſpel-Day*, the *Kirk* underſtands *a free Exerciſe of their Religion, in Doctrine, Diſcipline and Government*, and this *the Kirk of* Ireland has enjoy'd ſince the *Revolution*, in a greater Latitude than ever was allow'd to any Sect of Chriſtians differing from *an Eſtabliſh'd National Church.*

After the *Expoſition* of theſe *Terms* and *Phraſes*, in order to give the Reader *a further View into the Deſign of this Call*, I am to inform him, *That the* Presbyterians *who diſprove all Set-Forms of Prayer, do allow certain Heads or Topicks for Prayer, which they call their* Directory. *Upon theſe Heads the Teachers and Elders are to enlarge, under the Notion of not ſtinting the Spirit; and to ſuch* Extemporary *Effuſions, the Hearer is tyed down: However they may be tinctur'd with the various Tempers, Notions, and even Indiſpoſitions of the Bodies or Minds of theſe Orators.*

This being premiſed, the Reader may obſerve *this Call to be a kind of Directory for Prayer*, upon which theſe Goſpel Profeſſors are to enlarge, according as their Hopes or Fears ſhall give them utterance.

The Heads of this *Directory* ſumm'd up in the 3d Paragraph, are:

1ſt. *That the Lord may turn the Councils of the* Achitophels *at home and abroad, into Fooliſhneſs.*

2dly, *That the Lord may have mercy upon the Queen.*

Note, That there is not one Word more in this *Directory* relating to her Majeſty.

3dly, *That the Eſpecial Influences of Divine Grace may deſcend upon the Riſing Generation*, &c.

4thly, *For a happy Peace or a ſucceſsful War, ſo long as the matter ſhall continue undetermined, for ſecuring the* Proteſtant *Succeſſion.*

It may be asked, *What the dead Letter of this* Directory *ſignifies, or what Effect it can have in Fermenting theſe weekly Wreſtlers, if ſome Leaven be not thrown in to work upon the Paſſions of the People?*

To this it is anſwer'd, That whoever will peruſe the whole, will find that Leaven ſo artfully diſpers'd, thro' almoſt every Paragraph; that this Call to Prayer, may prove an Alarm to Rebellion, if the Government have not a watchful Eye upon theſe Wreſtlers for a National Reformation.

What can be conceived more artfully Calculated, to inflame a People who are by their Principles ſo ready to take fire, than what they are told in this *Call*? Viz.

It is ſcarce imaginable how a profeſſing People ſhould ſtand more in need of Prayer, than they do at this day, — at a time when their Hearts cannot but meditate Terror, and their Fleſh tremble for fear of God —. Becauſe of the Times fore-boading evil to come, — and that if ever there were, there peculiarly now is, great need of ſolemn, extraordinary, united Prayers, to be ſent up to Heaven from all parts of our Land, — having now Reaſon to fear an approaching Night after a long Goſpel-Day, — inſomuch, that if a National Reformation be not effected, they are a ruin'd People, &c.

Are not theſe terrible Boadings and Warnings, which repreſent the *Kirk* in the very Pangs of Death, and doom'd to an utter Extirpation? What Effects muſt theſe Groans of the *Kirk* have upon the People, when conveyed into their Minds in Prayer, and

improved

improved by the Sighs and Tears, and by the diſtorted Faces of a Gifted Profeſſor? And, what can the Deſign of this be, but to prepare the People for ſome Enterprize, in Favour of the *Kirk*?

It is certain, that when the *Kirk* arrives to that Plenitude of Power, which ſhe claims as inherent, ſhe is bound to no Prince, but as he co-operates with her towards a thorough *Presbyterian* Reformation; and it is as certain, that if their Leaders tell them this or that Prince will beſt anſwer the Ends of their Covenants, they muſt declare for him, being by Principle bound to no other Allegiance, than as they think it ſubſervient to the Government of Chriſt's Kingdom, committed to their Teachers and Elders, acting in Aſſemblies.

In the 7th Paragraph of this Call, they diſcover a Jealouſie, that the Publiſhers thereof will be ſuſpected of Seditious Deſigns; and to juſtify themſelves, they ſay they can appeal to the Tribunal of God, and may venture to ſay, *May they periſh*, &c. *if they be not ſincere Lovers of their Queen and Country*, &c.

Tho' God is the *ſercher of Hearts*, yet one Man may fairly judge of the Intentions of another: And, when a Man's Actions ſeem directly contrary to his Profeſſions, we muſt judge ſuch Profeſſions contrary to his Intentions.

The Reader may judge how far this *ſincere Love* to their QUEEN and Country, is conſiſtent with *that Directory of Prayer*, and with their Inſinuating *the impending Ruin of their* Kirk *under the Queen's Adminiſtration*: And, if we add to this the Countenance and Support *given to their* Non-juring Teachers; and their *refuſing to take Arms in defence*

of

of their Queen and Country, upon the Invaſion of the Pretender, it will be more difficult to reconcile their Profeſſions and Practices.

If we may judge of theſe *Goſpel-Profeſſors* by thoſe *Chriſtian Heroes* who liv'd in the *former Rebellion*, we ſhall be ſo far from giving Credit to their Expreſſions of Love and Loyalty to their Prince, that we muſt ſuſpect them moſt when they begin to be profuſe in ſuch Profeſſions, and they who will be at the pains to look into the Acts of the *Kirk* in the fatal Interval betwixt 38 and 60. will find 100 Inſtances of theſe Inconſiſtencies, in their groſs Prevarication with the King, and may judge with what Juſtice they are charged by the Royal Martyr, *with having* Jacob's *Voice, but the rough Hands of* Eſau. And by my Lord *Clarendon, That they gave the* King *(how rough and undutiful ſoever their Actions were,) as good and ſubmiſſive Words as can be imagin'd.*

P *Vide* Several Inſtances of this in *Presbyterian Loyalty*, p.

Vide Eik. Bas.

Vide Claren. Hiſt. in 8vo, V. 1. p. 155.

For ſtill they cry'd they love the King,
And made boaſt of their Innocence:
There cannot be ſo vile a thing,
But may be colour'd with Pretence.

Geneva Ballad

d

From this account of the *ſerious Call*, publiſh'd at *Bellfaſt*, the Reader may Judge, *whether an Enquiry into the Political Principles of* Presbytery *is ſeaſonable. They now begin to call their People; we are next to expect they'll ſound the Trumpets from their* Watch-Towers; and then beware if the old Watch-Word, be not Reviv'd, *To your* Tents, *to your* Tents, *O* Iſrael.

FINIS.